

THE HIEROPHANT:

OR

MONTHLY EXPOSITOR

OF

SACRED SYMBOLS AND PROPHECY.

CONDUCTED BY

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No. I. JUNE, 1842.

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INTRODUCTORY.

UNDER the above title the subscriber proposes to issue a periodical paper which shall be, in some measure, a response to the urgent demand breathed forth, at the present day, from so many quarters for a more thorough exposition of certain portions of the inspired Scriptures. The field which it is intended to occupy is one where, as we conceive, the harvest is plenteous, while hitherto the laborers have been few. In the various departments of Dogmatic and Ethical Theology, of General Commentary, of Biblical Antiquities, of Hermeneutics and Criticism, a quickened zeal is continually stimulating new researches and securing valuable results. In the mean time comparatively little attention has been paid to the department of *sacred Symbols and Prophecy*. Although of intrinsically surpassing interest, yet from numerous causes which might easily be specified, this class of themes has been studiously shunned by the sober-minded, and the whole province to which they pertain given up as a kind of waste ground of Revelation, where only thorns and thistles were expected to grow, and only spiritual Quixots would be found to wander. From this reproach we doubt not the time has come to endeavor to redeem this invaluable portion of the word of God, and to this object the present enterprise is devoted. Without offence to our fellow-laborers we may be permitted to sink a new shaft in these exhaustless mines of

scriptural wealth, while we shall be happy to make them sharers in whatever golden revenues of truth may accrue.

The title which we have selected—‘Hierophant,’ or *expounder of sacred mysteries*,—we trust may not be deemed unduly assuming. We are unconscious of any self-complacent promptings which could justly subject us to the charge of setting ourselves up as peculiarly qualified teachers of our christian brethren. We lay no claim to special revelations. We arrogate no gifts that lift us above the level of the mass of devout students of prophecy. But the course of our studies having been for several years conducted with a dominant reference to what are usually and perhaps justly considered the obscurer portions of holy writ, and having in the mean time accumulated some results by which others might possibly deem themselves enriched, we adventure in this way to put their value to the test. A long and almost exclusive devotion to the study of the Scriptures in the original tongues may perhaps constitute a slight claim to a heedful hearing of one who would humbly ‘show his opinion;’ although he has no doubt that there are many others in the midst of us who could impart richer treasures of biblical elucidation, did their situations and callings in life give them the requisite facilities. In the mean time we dare not leave our one talent unoccupied, because our neighbor has his five or ten in abeyance.

As intimated above, our plan embraces *mainly* the discussion of subjects of a *symbolical* and *prophetical* character. We shall aim to make intelligible certain portions of the inspired page, the obscurity of which arises from the mystic diction in which they are couched, and the explication of which may serve to heighten interest, to animate hope, and to nerve exertion, in the great work of the world’s regeneration. At the same time, the editor, who projects the present work upon his sole responsibility, designs to give himself some latitude in the range of subjects treated. While the contents of his pages will be mostly of a *prophetical* character, yet occasional essays and dissertations of a more general nature, but still having a bearing exclusively *biblical*, will be inserted. Critical expositions of particular passages, apposite illustrations of the sacred text from oriental sources, and brief notices of books, especially when their topics are germane to our own, will minister a due variety to the subject-matter presented.

The object which we propose to ourselves in the present work,

is the thorough-going and satisfactory exposition of whatever portions of the sacred writings we may take in hand. But to this end the free and frequent citation of the *ipsissima verba* of the Hebrew and Greek originals is indispensable. Our pages must inevitably display a considerable admixture of the type peculiar to these ancient languages. No apology will be necessary to the scholar on this score. His favor would need rather to be conciliated for the *absence* of such a feature from the work. But the unlearned reader may require beforehand to be assured that he shall not be incommoded from this source. The matter will be so managed, by the accompaniment of exact translations, that his eye shall not be perpetually vexed with literal enigmas which he has no means of solving.

The present number is intended to afford a tolerably fair specimen of the general contents, mode of discussion, scope, and style of execution of the work as continued in the sequel of the series. The plan will be seen to be unique, and we cannot but feel the result to be somewhat dubious. The newly awakened interest, however, in prophetic inquiries inspires a confidence, which the consciousness of inherent inability to do full justice to the theme would otherwise tend to damp. The prevalent anxiety in the christian mind to know what the Scriptures actually teach respecting the grand futurities of the church and the world—the Millennium, the Second Coming and Personal Reign of Christ, the Prophetic Destiny of the Jews, the New Jerusalem, the Resurrection, the End of the World, &c., encourages the belief, that the temperate discussion of these momentous topics may meet a reception at this moment which would at other times be solicited in vain. Whether the presentation of the views on these points of one who stands pledged to no party, sect, school, or symbol, but who comes to the investigation under the sole prompting of the love of Truth for the Truth's sake, and with the full determination to follow whithersoever its guidance shall lead, shall command attention or enlist sympathy, remains to be seen. He has no desire to secure either, any farther than the intrinsic soundness of his principles and reasonings may entitle him to them. Let his conclusions be approved or condemned according to the evidence, or want of evidence, by which they shall be marked.

The project of the work now undertaken does not exclude the aid which may be voluntarily tendered by our *collaborateurs* in the

field of biblical science, but our dependence will be mainly on our own resources, such as they are, for sustaining the regular issues of our paper. This reliance will be more safe, as our contemplated limits are narrow, in order that our terms may be low. These will be found stated on the outside cover, and if they should prove acceptable to the public, and the enterprise meet with sufficient encouragement, we shall proceed in our labors with the hope of eventually enlarging our plan, and making the work still more worthy that liberal support which, next to the Divine blessing, is the object of our earnest aspirations.

New-York, June 1st.

GEO. BUSH.

THE MILLENNIUM AND THE NEW JERUSALEM.

THE MILLENNIUM OF THE APOCALYPSE. *By Geo. Bush. Second Edition. Salem: John P. Jewett. 1842. 12mo. pp. 206.*

WE have no intention of reviewing the work, the title of which we have placed at the head of this article. Our readers would doubtless entertain a very just distrust of any judgment that we might pronounce upon it, however stern and Brutus-like our features in the act, and however black and ominous the sentence-cap which we might assume. We fear we should but remind them of the lines of the great dramatist:—

How angrily I taught my brow to frown,
When inward joy enforced my heart to smile.

Still our modesty, however exemplary, cannot persuade us to forego the opportunity of announcing the recent republication of this work, in the very choicest style of typography, by Mr. Jewett of Salem. We do this the more readily from the fact, that we had purposed, at any rate, to insert an article on the chronological relation of the Millennium to the New Jerusalem, which would have involved a brief sketch of the line of argument pursued in the volume before us. This may perhaps afford some interest to those to whom it is new, and, in connection with what follows, it will not, we presume, prove unacceptable to those to whom it is *not* new.

The grand position assumed, and, after a sort, maintained, in the book is, *that the Millennium, strictly so called, is past.* The term Millennium itself, as is evident from the elements which enter into its composition, is simply a *designation of time.* It denotes

the period of a *thousand years*, and that without involving any implication whatever as to the *character* of the period. It is only popular usage, founded upon a peculiar theory, and that we think a wrong one, that has associated with the term the idea of a pre-eminently happy and prosperous condition of the church and the world, during the era which it occupies. This long established association of ideas it is the whole scope of the present treatise to break up, inasmuch as the author contends that it is founded upon the gratuitous assumption of the identity of two periods essentially and radically distinct, to wit, the Millennial period of the Apocalypse, and the period of what is familiarly termed 'the latter day glory,' so splendidly depicted in the visions of Isaiah and other prophets of the Old Testament. These distinct periods, he maintains, have been, while they should not be, confounded. The one is past, the other yet future. His object is to *dissociate* them in the public mind of christendom; and the following is an outline of the train of argument by which he endeavors to accomplish this.

The only explicit mention which the whole Scriptures make of the Millennium is to be found in the twentieth chapter of the Apocalypse, and even there is couched in language in the highest degree figurative and symbolical:—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season."

Here we find the Millennial period characterized by the binding and incarceration of the Dragon. But this, in consistency with the peculiar machinery of the book, is to be viewed entirely as a symbolical action, performed by a symbolical agent, and put forth upon a symbolical subject; for that the Dragon or Satan, in the visions of the Apocalypse, is a symbol is evident from the fact of his being represented with seven heads and ten horns, the well known emblem of civil or ecclesiastical dominion. In attempting, therefore, to unfold the genuine import of this transaction, it is indispensably requisite to determine, in the first place, the significance of the Dragon himself considered as a symbol; for how can we define the *binding*, unless we first know who or what is to be *bound*? In the attempt to solve this problem on clear and satisfactory grounds, the writer enters into an extended investigation of the nature of prophetic symbols in general, and of that of the Dragon in particular, of which the grand result is, that *the Dragon is but the mystic name of Paganism in its leading character of idolatry and despotism combined*. The binding, therefore, of the Dragon or Satan for the space of a thousand years, is but the figurative mode

of announcing *the suppression of Paganism for a definite term of years* ; not indeed its *universal* suppression, but its banishment from the bounds of the ancient Roman empire, which constitutes mainly the territory embraced in the Apocalypse.

The question now occurs as to the *time* to which this announcement refers. It was certainly future to John, but is it future to *us* ? Having the range of at least eighteen hundred years over which to expatiate, it is but fair to inquire, whether any thing has taken place during that period corresponding at all to the bearing of the symbols. In other words, has there occurred in the annals of the Christian world an extended tract of time, during which the system of Pagan delusions was suppressed, and the fabric of civil and ecclesiastical oppression, represented by the Beast and the False Prophet, prevailed in its stead ? But this is a question which the veriest tyro in the history of the decline and fall of the Roman Empire is at once prepared to answer. No event in the annals of the past is more notorious than that Paganism, under Constantine and his successors, did, after a desperate struggle, shadowed out under the mystic imagery of the war in heaven between Michael and the Dragon, succumb to Christianity in its triumphant progress ; and that the religion of the Gospel, after subsisting for a time in a state of comparative purity, did gradually become corrupt in doctrine, carnal and secular in spirit, and arrogant in its claims, till finally allying itself to the civil power, it assumed the form of the ecclesiastico-political dominion of the Roman Pontificate, so long the paramount scourge of Europe. As then the Paganism of the Roman Empire was succeeded by Anti-Christianism, denoted by the Beast's succeeding the Dragon, so we are to consider the binding of the Dragon, i. e. the suppression of Paganism, as commencing about the time of the rise of the Beast, or somewhere between A. D. 395 and A. D. 450, and, coinciding with the first thousand years of his reign, to have terminated not far from the date of the capture of Constantinople, A. D. 1453, by the Turks, who are called upon the prophetic arena by the summoning blast of the Sixth Trumpet and banished from off it by the Sixth Vial.

Such is a rapid sketch of the train of reasoning by which the author aims to establish what he conceives to be the genuine theory of the Apocalyptic Millennium. Of course a great variety of connected and collateral points enters into the details of the discussion, upon which we cannot even touch in this brief survey of the argument.

It only remains to observe, that the predicted era of the church's triumph on earth is left by our hypothesis *as still future*, and differing only from the commonly anticipated period *by the removal of the specific limitation of a thousand years*. Such a limitation we conceive to be wholly at variance with other predictions relative to the same halcyon period, particularly that of Daniel :—" And the

saints of the Most High shall take the kingdom, and possess the kingdom *forever, even forever and ever.*" This indefinitely enduring kingdom of the saints is but another name for the universally triumphant reign of truth and righteousness,—a period, however, which, as we understand it, there is no propriety in denominating the Millennium.

On this point we propose to dwell a little in the sequel of the present article, and especially by attempting to show that not *the Millennium*, but *the New Jerusalem*, is the proper designation of that august era of grace and glory to which the instructed expectancy of all good men looks forward. In this attempt we shall doubtless succeed, if a single point—and a point which we have never seen questioned—be admitted in the outset, to wit, that the glowing descriptions contained in the closing chapters of Isaiah refer to a state of things yet future, or, in other words, to what is *usually understood* to be the Millennial state. If we can make out to the satisfaction of the reader that these passages do in fact point to a period *subsequent* to the Millennium, and that too the period of the New Jerusalem, it will follow of course that the current impressions of christendom do really confound certain prophetic eras, which are utterly and essentially distinct from each other. But this we have no doubt of being able to do.

That the New Jerusalem state is chronologically posterior to the Millennium of the Apocalypse, no one can doubt who looks at the order of the visions. In the same chapter which contains the account of the Millennium, the inspired Seer goes on to say: "And I saw a great white throne, and him that sat on it, *from whose face the earth and the heaven fled away*; and there was found no place for them." This is doubtless the passing away of the old heavens and the old earth, whatever may be meant by that language, which precedes and ushers in the event described in the immediately ensuing chapter:—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." We beg it may be observed, that we are not at present explaining the meaning of the symbols or unfolding the *character* of this blissful period, but simply determining the *order of events*. We are merely saying, that this coming New Jerusalem state is really *posterior* to the Millennial state previously described; and that it is generally so regarded is evident from the fact, that in the estimation of the mass of christians it is but another name for *the state of heavenly happiness in another world*, set forth under imagery drawn from the appearance of a magnificent city, with gates of pearl, and foundations of precious stones, and illuminated by the light of the 'glory of God.' As to the truth and soundness of this impression, however prevalent, we

shall have more to say in the sequel, but at present we content ourselves with the position, that the period of the New Jerusalem state, considered in its chronological relations, is subsequent to the Millennium of the Apocalypse.

Assuming this then as a point unquestioned, we advance to another position equally certain, as we conceive, and fraught with the most momentous consequences to the whole scheme of prophetic interpretation. We affirm that the beatific state of things announced in the above-mentioned predictions of Isaiah—when the desert shall bud and blossom as the rose—when the valleys shall be exalted and the mountains and hills made low—when the crooked shall be made straight and the rough places plain—when the glory of the Lord shall be revealed, and all flesh shall see it together—when the gentiles shall come to the light of Zion, and kings to the brightness of her rising—when instead of the thorn shall come up the fir-tree, and instead of the brier the myrtle-tree—when for brass shall be brought gold, for iron silver, and for wood brass, and for stones iron—when Jerusalem shall be created a rejoicing and her people a joy—when the voice of weeping shall no more be heard in her, nor the voice of crying—when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and they shall no more hurt nor destroy in all the Lord's holy mountain—that this state is *identical* with the New Jerusalem of John. The proof of this can only be made palpable by a tabellated display of the parallelisms occurring in the two prophets, which we now present to the reader, with intervening remarks.

JOHN 21: 1, 2.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

ISAIAH 65: 17, 18.

For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice for ever *in that* which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

In all our studies and explications of the Scripture prophecies, we are to bear in mind, that the Old Testament seers were equally inspired with those of the New. God alone could make known the future to either, and we see no good reason for ascribing to John or Peter a higher grade of foresight or infallibility than to Isaiah, Ezekiel, or Daniel; nor, if the one is to be interpreted by the other, do we know any grounds on which we should be required to interpret Isaiah by John rather than John by Isaiah. Indeed, if that necessity should be supposed, we should, for ourselves, feel warranted of the two to give the preference to the former, inasmuch as both Christ and the Apostles continually refer to the Old Testament annunciations as *fulfilled* in their doctrines and disclosures, and

inasmuch as the very title of John's predictions, 'Apocalypse,' implies the *unveiling* or *revelation* of the mystic and hidden sense of the prophetic oracles, previously uttered by his inspired predecessors. The Old Testament predictions are plainly regarded as the most *original* of the two, and in all professed paraphrases, explanations, and expansions of the sense of *original documents* we feel at liberty to compare for ourselves the pure originals with the avowed expositions, even though these expositions come to us bearing the stamp of divine inspiration. If both are actually inspired, it is possible that the former may in some points reflect light upon the latter, as well as the latter upon the former. Now in turning to the present announcement of Isaiah, respecting the creation of a new heaven and new earth, and the conversion of Jerusalem to a joy and rejoicing, and comparing it with the context, we should certainly conclude that it implied a *moral* and not a *physical* renovation; for he says, in continuation, ver. 20-25, 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.'

This most assuredly is the picture of a *mundane* state of things, and it is only by a downright violence done to the text that it can be *spiritualized* into a prediction of the purely celestial blessedness. But if the new creation of John is *identical* with this of Isaiah—and on what principle of exegesis can it be shown to be different?—then John also describes a *terrestrial* economy, and his mystic city can only be said to come down out of heaven from God, on the ground of its being developed into existence in *execution of the divine purposes*. God is emphatically and pre-eminently the author of this anticipated dispensation; he has given in his word a divine programme of it; he has signally ordered his providence so that it shall result in it; and though it is to be realized through human agency, yet the influences by which it is prompted, and the processes by which it is conducted, are of a nature so high, so holy, so heavenly, so infinitely superior to all the ordinary operations of his providence, that it is said to come down from

him out of heaven. In like manner it might be said of the Tabernacle constructed by Moses in the wilderness, that it came down from God, because the exact *pattern* of it was shown him by God in the holy mount, in conformity to which every item in the edifice was made by its human architects. We infer, therefore, that nothing can be argued against the identity of these prophetic states on the ground that John represents his New Jerusalem as descending from heaven, while that of Isaiah is rather portrayed as springing from the earth. Let the true genius of the dispensation be rightly apprehended, and no discrepancy between the two prophets will appear.

JOHN 21 : 19, 20.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ;

The fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst.

ISAIAH 54 : 11, 12.

O thou afflicted, tossed with tempest, and not comforted ! behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

The description in John is amplified, it will be seen, into more minute detail, but the identity of the subject discloses itself at once. Whether this graphic scenery is to find its accomplishment in a *literal city*, as well as in a *spiritual polity*, is wholly immaterial to the point which we have especially in hand, although for ourselves inclined to the opinion that *it will*.

JOHN 21 : 23.

And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.

Rev. 22 : 5.

And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

ISAIAH 60 : 19, 20.

The sun shall be no more thy light by day : neither for brightness shall the moon give light unto thee : but the LORD shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

We are not, perhaps, required from this to suppose that at the period to which the spirit of prophecy points, either the natural sun or the natural moon will have ceased to shine. The import doubtless is, that in that favored age the transcendent brightness and glory of the divine presence, which shall be then enjoyed, will,

as it were, supersede and eclipse the light of the luminaries of heaven, though they may continue to shine on as usual. There can be no doubt that there is, in the lustrous 'glory' which is here predicted, an allusion to the Shekinah which rested over the tabernacle in the wilderness.

JOHN 21 : 24, 25, 26.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honour of the nations into it.

ISAIAH 60 : 3, 11.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

We have here, if we mistake not, the most indubitable evidence that the blissful state shadowed out under the denomination of the New Jerusalem, is still an *earthly* state; for how are the kings of the earth, *as such*, to bring their honor and their glory into the Paradise above? Clearly it is the preintimation of that surpassing peace, plenty, prosperity, dignity, grandeur, and supremacy which shall distinguish the kingdom of Christ in the latter day, and which shall exact the willing homage and the ready tributes of all earthly kings and potentates. The tokens of fealty and subjection which were paid by the neighboring nations to Solomon in the palmy days of his dominion, which was a type of Christ's, shall be more abundantly evinced in this coming period of Zion's exaltation; 'And all the earth sought to Solomon; and they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses and mules, a rate year by year.' 1 Kings 10 : 24, 25.—By the 'nations of the saved' is to be understood, according to a common idiom of the original, which often puts a present participle for the future, 'the nations (i. e. gentiles) *to be saved*' or which are now brought within the pale of saving influences; unless indeed we give up the genuineness of the reading *σῶζουσιν*, as is done by Knapp, Lachman, and all the later critics of Germany, from whose text of the Greek Testament the word is entirely rejected, as an interpolation. The 'honor and glory' of the kings (i. e. kingdoms) of the one prophet is perfectly tantamount to the 'forces of the gentiles' of the other. The original word for 'forces' (חַיִל) is often used for 'wealth,' 'riches,' 'resources,' or whatever tends to impart distinguished *strength, sway, honor, and renown*. The very apposite note of Mr. Barnes on these words of the O. T. prophet may be properly cited in this connection:—'The margin has undoubtedly the correct interpretation (wealth). The sense is, that the wealth of the heathen world

should yet be consecrated to the service of the church. To some extent this has (already) been the case. No small part of the great wealth of the Roman empire was consecrated to the service of the Christian Church; and the wealth of what was then Pagan Europe, and the wealth of what was then Pagan and unknown America, has been to a considerable extent devoted to the Redeemer. The time will come when the wealth of India, of China, and of Africa, and of the entire world, shall be devoted to the service of God, in a manner far more decided than has yet occurred in the most favored christian lands.' If this be—as we doubt not it is—the correct exposition of the language of Isaiah, how vain must be the attempt to seek in the perfectly parallel language of John for a sense utterly diverse from this, and make it an intimation of something to be done in heaven! The whole drift of the predictions of the respective prophets points to a fulfilment *in this world*, and in some coming age. We close our array of parallelisms with the following:—

JOHN 21: 4.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

ISAIAH 65: 19, 20.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner, being an hundred years old, shall be accursed.

It would doubtless appear, at the first blush, that these passages, though containing some expressions in common, were yet irreconcilably at variance on the grand point of *mortality*, in the state which they are designed to depict to us. We see, it is said, in one the unequivocal assurance that 'there shall be no more death' there, and in the other an equally clear intimation that there *shall be* death, though its stroke may, in the general, be deferred to extreme old age. So far as the *letter* is concerned, this appears indeed a very formidable objection to the *identity* of the states described by the two writers. But we have no doubt the objection is entirely superable, and we proceed to show that a simple reference to the prevailing *usus loquendi* in regard to the word 'death' (*θανατος*) will solve the enigma without the least difficulty.

The remark is well nigh superfluous to scholars, that the prevailing diction of the New Testament is strikingly governed by and conformed to that of the Septuagint or Greek Version of the Hebrew Scriptures. But in no point is this fact more palpably illustrated than in the usage that obtains in regard to the word *θανατος*,

usually translated *death*. In a multitude of instances, this word occurs as the rendering of the Heb. דִּבְרִי *deber*, *pestilence*, or in a sense nearly tantamount to *mortality from extraordinary causes*, such as diseases and the various casualties that prematurely extinguish life. It is therefore in strict propriety opposed to *longevity*, and not to *immortality*. But conclusive evidence of this can be afforded only by an actual exhibition of the usage alluded to, which we present with the assurance, that quite as many cases remain behind uncited as are now adduced. Ex. 5: 3, 'Let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God, lest he fall upon us with *pestilence* (דִּבְרִי) or with the sword.' Gr. *μη ποτε συναντησῃ ἡμῶν θάνατος ἢ σπῆρας, lest death or slaughter meet us*. Ex. 9: 3, 'Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain (דִּבְרִי קָבֵד *deber kābēd*). Gr. *θάνατος μέγας, a great death*, i. e. mortality. Lev. 26: 25, 'I will send the *pestilence* (דִּבְרִי) among you.' Gr. *θάνατος, the death*. Deut. 28: 21, 'The Lord shall make the *pestilence* (דִּבְרִי) cleave unto thee.' Gr. *θάνατος, the death*. Ezek. 33: 27, 'They that be in the forts and in the caves shall die of the *pestilence* (דִּבְרִי).' Gr. *of the death*. This usage, which occurs also in the Chaldee and the Syriac, is obviously transferred into the New Testament, and affords the true clew to the interpretation of the following passages. Rev. 2: 23, 'And I will kill her children *with death* (ἐν θανάτῳ),' i. e. with pestilence or some kind of sudden and violent death, with death out of the common course of nature. Rev. 6: 8, 'And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger (i. e. famine), and *with death* (ἐν θανάτῳ), and with the beasts of the earth.' That the 'death' here threatened is in fact a *deadly pestilence* will be evident by comparing the passage with Ezek. 14: 21, from which it is taken; 'How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, *and the pestilence* (דִּבְרִי Gr. *θάνατος*), to cut off from it man and beast.' Indeed this phraseology is not unknown in our own language, as it is common to denominate the wasting pestilence which ravaged Europe in the middle ages 'the Black Death.'

With this array, then, of the *usus loquendi* before us, and which we might expect to find more characteristic of the Apocalypse than of any other portion of the New Testament, from its dominantly Hebraic idiom, can we hesitate to admit that the meaning of *θάνατος, death*, in the passages before us, is that which we have assigned to it? 'There shall be no more death,' is merely affirming, that in that blessed period there shall be an exemption from all those evil influences, physical and moral, which now go to curtail the duration of human life, and hurry thousands, in all

generations, to a premature grave. Universal temperance in eating and drinking, regulated passions, sobriety of aim, moderation of pursuit, and vigilance of precaution, in all the businesses of life, combined with strong hereditary vital stamina, great salubrity of climate, and unknown improvements in the arts of physical well-being, will then no doubt secure to men a term of longevity vastly transcending the highest hopes which they would now dare to indulge. This view of the subject brings the two prophets to a perfect tally in their description of the visioned future. The 'no death' of John is entirely equivalent to the 'no premature death' of Isaiah, as we have found this to be the legitimate sense of the terms; and it would certainly be strange, if when they agree so precisely in every other item, there were no mode of bringing them into harmony in this. The solution given we have no doubt is the true one, and we commend it to the most unsparing scrutiny of the biblical scholar.

And now we are prepared to revert again, in concluding, to the main position with which we set out, in regard to the true collocation of the Millennium. We have shown, if we mistake not, that a large class of O. T. predictions which are usually applied with unquestioning confidence to the Millennium, do in fact pertain to the state of the New Jerusalem, a state entirely different from the Millennium. If there be any certainty attainable in respect to the chronological structure of the Apocalypse and the corresponding historical order of events, we see not from what quarter the view which we have now presented can be successfully assailed. Will it be said that these two dispensations are *not* different—that they are one and the same period only called by different names? But what and where is the proof of this assertion? How can a period of indefinite duration properly receive its title from a period that merely measures an inconsiderable fraction of its whole extent? Is it *after* the New Jerusalem state that Satan is to be let loose from his prison, and stir up the countless hosts of Gog and Magog to make their grand assault upon the camp of the saints and the beloved city, the issue of which is their utter destruction by fire from heaven? Yet this must follow as an inevitable sequence, if the Millennium and the New Jerusalem be identical; and that too notwithstanding Satan is said to be cast into the lake of fire and brimstone *prior* to the ushering in of the New Jerusalem. How it is possible to retain any semblance of *consistency* in the arrangement of these grand futurities on this scheme, we are utterly at a loss to perceive; and equally so, if it be maintained that the Millennium, is merely a *part* of the undefined duration of the New Jerusalem. But for a hypothesis of this nature, which rests on bare assumptions without proof, we have no other reply than a simple denial without argument. Let us know the *reasons* for such a construction of the prophetic announcements, and we shall know on what grounds to

encounter it. We conclude therefore with added assurance, that the Millennium of the Apocalypse embraces a tract of time entirely diverse from that of the New Jerusalem, and as the splendid predictions of Isaiah have been proved to receive their fulfilment in the latter state, they cannot of course refer to the former. An extensive class of passages, then, commonly understood to refer to the Millennium *as a future event*, are at once swept away from its support and transferred in allusion to another period which is confessedly future. Still we have not as yet, by any thing we have advanced, positively shown the necessity of throwing the Apocalyptic Millennium back into the past periods of the world's history. The proof of this we reserve to our next number, when we shall resume the discussion of the subject in a variety of new aspects.

[TO BE CONTINUED.]

PROPHECY INTELLIGIBLE.

THE desire of extending our knowledge by acquainting ourselves with the future as well as the past, is one of the strongest instincts of the human bosom. From the conviction that such knowledge is often unattainable, reason may moderate and restrain the impulse, but it can never eradicate it. It is immovably fixed among the elementary promptings and appetencies of our mental constitution, and to disown or to disregard it is virtually to cast a reflection on the wisdom that shines forth in the high endowments of our nature. But this is seldom done. The value of the principle is acknowledged, and it may justly be questioned whether a considerable portion of mankind, if it had been left to them to choose between the possession of Foreknowledge and of Memory, would not at once have decided in favor of the former. Considering the ends for which we are made, and the vast importance of being able to adapt our plans and operations to the wants of the future, it might appear upon a superficial view that the power of Prescience would conduce far more to the leading objects of existence than the faculty of Memory. But a little reflection will serve to show the fallacy of such a conclusion, and, in the comparative estimate of the two endowments, to throw the balance altogether on the side of Memory.

In the first place, it is to be remarked, that the objects or materials of Memory are constantly increasing, while those of Foreknowledge, if we possessed it, would be constantly decreasing. As the term of our existence in this world is limited, so we must set some limits to the extent of our attainments. Vast as our intelligence is, we cannot know every thing. Suppose then that a definite

number of future events, no matter how large, is all that is actually *knowable* by us in this world, is it not evident that the more an individual knows to-day, the less remains to be known to-morrow?—and so the stock of information before him is incessantly growing less as he advances in life, just as the remaining distance of a journey is diminished by the every day's progress of the traveller. But with Memory the case is directly the reverse. Here is no diminution, but constant accumulation; and the peculiar *manner* in which we are enriched by this wonderful faculty may be made more evident by an illustration. If the mariner in navigating the ocean on a dark and stormy night, and on a course that was fraught with danger, whether from icebergs or breakers, were to affix his lamp to the stern of his vessel instead of the prow, it would not require the slightest nautical experience to prompt the exclamation that the man was bereft of his senses. In common circumstances such would be the spontaneous impression, and it would be a *reasonable* impression. But suppose that the lamp were possessed of such peculiar properties, that when placed in that position its light would be continually acquiring a greater intensity and shedding abroad a wider and brighter irradiation; whereas if placed in front of the vessel it would be continually growing dimmer and dimmer, shedding but little light before and none behind. It is obvious that in the former position it would gradually increase to such an intensity of glow, as to illuminate the watery waste before as well as behind, and finally envelope the ship's way with a flood of splendor.

So with the faculty of Memory. Although more immediately and legitimately conversant with the *past*, yet its issues and effects reach forward to the *future*.

Such is the constitution of things in this world under the providence of God—such the uniform relations of cause and effect—such the established order of antecedents and consequents—that the more we know of the past the more accurately we can judge of the future. We all know that the decisions of an enlightened *experience* are well nigh oracular. But what is experience but the accumulated results of the informations of Memory? He who has lived longest, seen most, and remembered most of the ways of God and of Man has the largest stock of experience, and is best qualified to pronounce judgments pertaining to the future. The lamp of *his* barque shines before. To such a man, for all the practical purposes of life, experience serves in the place of prophecy, and thus is approved the verity of the couplet of Milton:

That old experience doth attain
To something of prophetic strain.

This view of the subject will appear still more obvious, if it be borne in mind, that we are enabled to avail ourselves of the memories of others as well as our own, and thus may in effect increase

the amount of our own experience, and render the judgments founded upon it still more unerring in their prophetic scope.

From these considerations it will doubtless appear that beings blessed, like man, with the faculty of treasuring up the lessons of the past, are far more highly gifted of the Creator than if crowned only with the more imposing but less useful endowment of foreseeing or foretelling the future. As it is, he has the virtual advantages of the one in the exercise of the other; and if we were to denominate the divine faculty of Memory by its most appropriate epithet, we should term it the *prophetic-reminiscent* faculty, and should say that it was to the power of prescience as the full vintage of Abi-ezer to the scanty gleanings of the grapes of Ephraim.

But while we speak thus highly of Memory, it is no part of our object to undervalue or disparage the innate desire for the knowledge of the future,—the instinctive prompting to lift the curtain that shrouds that unknown world from our gaze. While we freely concede that in respect to the great mass of human affairs it is by reasoning from the past that we are to anticipate what is to come, at the same time we feel equally assured that this is not the *only* source upon which we are to draw for light. We are not absolutely shut up to the revelations of experience. The desire of penetrating the hidden recesses of futurity is one of the native impulses of our being, and doubtless ordained by the Creator, when properly regulated, not only as a source of lawful but of dignified enjoyment. This is inferred by the most legitimate *a priori* deductions of reason, and confirmed by the unquestionable fact, that the wisdom of Jehovah has made express provision in his word for the gratification of this implanted longing in the human soul.

A multiplicity of leading facts in the history of the past goes to convince us, that there exists in the bosom of God an inherent willingness and a definite purpose to impart to his devoted servants a knowledge of future events—not perhaps to the extent that our short-sighted or prurient hankerings might desire, but so far as infinite wisdom sees would redound to our best good, and to the soundest interests of his kingdom on earth. We advert to this truth in order to remove, if possible, the vague impression of idle yearning, of presumption, of impiety, of sacrilegious intrusion upon forbidden ground, that is so apt to connect itself with every attempt to unravel the mysteries of revelation, and to honor God by ascertaining the sense of what he has himself spoken. For nothing is more certain than that the opprobrium which is due only to the most marked and contemptuous neglect of the divine oracles has, from many quarters, fallen upon the humble and reverential study of their entire contents.

Our position is, that God is willing that man should come to the possession of the knowledge of futurity, not indeed in unlimited measure, but to such extent as will be for his good; and what

more unquestionable evidence can we adduce of this than his own express declaration? Hear then his voice in respect to the Father of the faithful:—‘Shall I hide from Abraham that thing which I do?’ Can language be more unambiguous? Now the value of this averment depends upon its being an expression, not of his purpose in reference to a particular individual or a particular event only, but of a general principle in the conduct of his providence. Does any latent doubt linger in the mind of the reader, whether this is a principle of the divine administration?—let us then make assurance doubly sure by citing the same declaration in more general terms as uttered by the mouth of the prophet Amos:—‘Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets.’ With this testimony before us, we presume we hazard nothing in saying, that from the primeval epochs of his church all along through the whole line of her annals, the Most High has never projected any great and important movement without making some portion of our race privy to his counsels. It *may* be said of the petty potentates of the earth, that ‘it is the glory of a king to conceal a matter,’ but the Universal Sovereign, who has no enemies that can take advantage of a premature disclosure, can afford to adopt a more liberal, or if you please, a less cautious policy. He can consistently bring his servants into his cabinet, and freely advise them of those intended measures which he originates for their good, and carries into execution by their agency.

But it will be asked, ‘Is there not some exclusiveness—some favoritism—in regard to these disclosures? Are they free and open to all? Are they not restricted to a chosen few? Is it not intimated that prophecy is for prophets, while the great mass of men are debarred from this kind of information?’ We answer, prophecy is for prophets, just as holy things are for holy men. ‘The secret of the Lord is with them that fear him.’ It is to a certain form of character—to spirits of a certain mould—that he unveils the arcana of his bosom. It is mainly the *good man*—he whose soul is in sympathy with the will of his Maker—that he deigns to make the depository of his designs. And yet at the present day, under the existing dispensation, there is no other interdict standing in the way of any man’s attainment of a knowledge of his prophetic purposes, than there is as to the attainment of a true knowledge of the mercies of the Gospel. There is no other than a moral impediment existing in either case. The record of eternal life—the charter of immortal hope—is not a sealed book to any one who is desirous to have its precious purport laid open for the rejoicing of his heart. He need not utter the invocation,

“Angels, roll the rock away,”

in order to look into the Saviour’s vacated sepulchre, and see there the pledge and assurance of his own resurrection in bliss and

triumph. The humble, the yielding, the believing mind is the great requisite, and yet the apostle's words make it clear that there is a mystery in the believer's salvation, which can never be understood but by a certain state of heart. And so we repeat there are certain moral prerequisites which we believe God has always insisted on in those whom he would make the 'men of his counsel.' This will appear plainer as we proceed.

We have spoken of the attainment of prophetic knowledge under the present dispensation, and we may further remark upon the distinct characteristics of the Jewish and Christian economies in regard to prophecy, that the disclosures made by God to his ancient people were *immediate*; i. e. they were made without the intervention of a *written revelation*. The Scriptures were not yet indited. In fact it was the embodying of these very disclosures that constituted a large part of the Scriptures themselves. But at present, when the canon is complete, we have no evidence, we believe, that any original and independent prediction is ever imparted to men. Whatever supernatural influence is now exercised upon the human faculties in regard to future events, it is not with a view to impart to them *new* revelations, but simply to enable them to understand what is already revealed. And in this we suppose there is nothing any more miraculous than there would have been or was in God's hearing and answering David's prayer when he said, 'Open thou mine eyes that I may behold wondrous things out of thy law.' The things were actually *in* the law, and the whole drift of the Psalmist's prayer was that he might be enabled to *see* them. So in looking upon a far distant landscape with a telescope, the objects of vision are not created by the telescope. They were there before, and the telescope only enables us to discern them. In like manner in regard to divine revelations, no new and original facts are communicated to any man, but supernatural influence may put the telescope to the mental eye, and enable it to behold things that would not otherwise come within its most extended range of vision. This influence, however, we suppose to be no more miraculous than any other spiritual illumination granted to the humble and teachable mind in answer to prayer, and as a blessing upon its own diligent and sedulous use of all appointed means. For the language of prophecy is a distinct study, as much so as the language of mathematics or astronomy, and without the most assiduous investigation of the peculiar dialect of prophecy—without earnest endeavors to put ourselves in possession of the key to the sacred cipher—it will be the height of presumption to hope to be initiated into the scriptural disclosures of future things. Imagine the case of an individual utterly unable to read, whose heart was yet touched with the love of God, and who earnestly longed to be made acquainted with the contents of the word of life. Should we expect, however ardent might be the aspirations of the soul for a knowledge of

the Scriptures, that that person would be taught the contents of the Bible by a miracle? Would he not be under the necessity of submitting to the same process with the youngest child, and of first learning to read before he could fully understand the word of inspired truth? And yet you will not hesitate to admit that there may be a special divine influence quickening the faculties of such an individual, and enabling him more readily to seize the rudiments of learning and compass the object of his pursuit. Just so in the attainment of prophetic science. God does not enlighten the student of prophecy by a miracle, but he simply puts his blessing upon the use of the appropriate means. He aids his faculties in the attempt to make himself master of the key of prophecy, precisely as he might have aided Sir Isaac Newton in the attainment of those mathematical media which were necessary to the solution of the problem of the universe. This cuts off all claim to any direct supernatural illumination, and strikes at the root of all extravagance of pretension in unriddling the hallowed mysteries of revelation. And to charge such efforts, when humbly conducted, with fanaticism, enthusiasm, folly or presumption, is in a high degree unreasonable and unjust.

B.

[TO BE CONTINUED.]

“COMMENTARY ON THE PSALMS.”

THE Editor, several years since, commenced the periodical publication of a work with this title, but owing to the little encouragement it received, only the first number, comprising the first three Psalms, was issued from the press. He had proceeded much farther in the preparation of the matter, the stock of which, owing to the suspension of the work, has since remained dormant on his hands. This he proposes now to make available, by devoting to the publication of it a few pages in each successive number of the Hierophant. He begins where the work above-mentioned left off, with the Fourth Psalm, and will hereafter occupy from four to six pages with prefaces and annotations similar to the present. As each of the Psalms forms an independent composition, they will better admit of this piecemeal mode of publication than most other parts of the Scriptures.

PSALM IV.

Of this Psalm we learn nothing more from the title than that it was composed by David, and by him delivered to the Master of Music, to be sung to the stringed instruments in the public worship of the Tabernacle. On what occasion it was written we have no means of ascertaining, at least with certainty. Judging from internal evidence, most of the Jewish, and many Christian commentators, have attributed it to the same date

and the same occasion with the preceding. Several of the expressions occurring in the Psalm, it is supposed, have a more natural reference to the rebellion of Absalom than to any other event in David's life. If this conjecture be well founded, the burden of the Psalm is addressed to the leaders and chiefs of the conspiracy, who had madly embarked with Absalom, and whom, by a severe but kind rebuke, he would endeavor to reclaim from their iniquitous fellowship. It was evidently penned when the Psalmist was in distress; but to him the language of affliction and sorrow was so familiar; he was so often sunk in the deep waters; and strains of a plaintive tone flow so spontaneously from his lips, that it is extremely difficult, when no specific data exist on which to found an opinion, to point to one period or event of his history more than another as its probable occasion. Nor is it in fact important so to do. We are expressly assured that many of the Psalms are of a prophetic character, in which the writer sustains the person of the suffering Saviour, or the persecuted church, and where this is the case it is of comparatively little moment to connect the composition with any particular historical event. Whether the present Psalm be one of this description, it may not be easy to affirm. We perceive no difficulty in referring all the attributes of the Psalm to David, and understanding them of him alone; at the same time the general latitude of application, so peculiar to all the practical portions of the Scriptures, abundantly authorizes its appropriation by the individual believer or the church at large, whenever the circumstances of either are such as to render it a fitting expression of their prayers or complaints.

TITLE.

לְמַנְצֵחַ בְּנִגְנוֹת מְזִמּוֹר לְדָוִד To the chief Musician on Neginoth. A Psalm of David.

To the chief musician. Heb. לְמַנְצֵחַ, *to the master, director, or overseer.* As this word occurs as the title of fifty-three of the Psalms, or about one third of the whole collection, it is important, if possible, to fix its genuine sense. Its root is נָצַח, of which the general import is that of *superiority, presidency, overseeing.* It denotes an *urging or pressing to the performance of a task*, in which sense it is properly predicated of the ἐργασιαρχης, *overseer or superintendent* of a company of workmen. Thus 1 Chron. 23: 4, 'Of which twenty and four thousand were to *set forward the work* (לְנַצֵּחַ עַל מְלָאכָה *to be urgent upon the business*) of the house of the Lord.' Ez. 3: 9, 'Then stood up Joshua with his sons and his brethren to *set forward the workmen* (לְנַצֵּחַ עַל-עֲשֵׂה הַמְּלָאכָה) in the house of the Lord.' The Piel participle מְנַצֵּחַ occurs 2 Chron. 2: 1, 'And Solomon told out three thousand and six hundred (men) to *oversee them* (מְנַצְּחִים עֲלֵיהֶם *urging upon them*). Ver. 18, 'And three thousand and six hundred *overseers* to *set the people a-work* (מְנַצְּחִים לְהַעֲבִיר אֶת הָעָם).' And those who in 2 Chron. 2: 18, are

called מְנַצֵּחִים *overseers*, are in 1 Kings 5: 16, called נָצִירִים *rulers*. The relation of *superintendency*, therefore, is plainly expressed by the term. But this relation, as sustained to a company of musicians as well as of any other subordinates, might be expressed by the same term, and accordingly we find it thus used, 1 Chron. 15: 19, 21, 'So the singers, Haman, Asaph, and Ethan were appointed to sound with cymbals of brass, and Mattithiah and Elipheleh, &c., with harps on the Sheminith *to excel* (לְנִצָּח lit. *to preside over, to urge on, to carry forward*, the service).' In Neh. 12: 42, the same officer is termed נִסְקֵי־הַזָּמֶר *visitor* or *overseer* of the singers. There is no room to question, therefore, that the true import of the term in this connection is *overseer, master, prefect*, or, technically, *precentor*, of the musicians. From the predominant sense, however, of the verb נָצַח as now explained arose a secondary use of it, to signify *the finishing or carrying a work to an end*, and thence by an easy and natural transition, *to triumph over*, properly spoken of one who overcomes arduous difficulties in prosecuting and bringing to a successful close a given undertaking. To these two latter senses of the word are doubtless to be traced the rendering *εἰς το τέλος, to the end*, of the Sept. and the '*Victori, to the Conqueror*, of Jerome, neither of which is duly supported by common usage.—The particle לְ *to* indicates the giving of the Psalm by David to the prefect of the choir; an act implying that it ceased to be any longer a mere private composure, indited and retained for the personal pleasure or behoof of the author, but that it was now formally made over as a public possession of the church, incorporated as a standing portion of the inspired Psalmody of Zion, and thus dedicated to the spiritual benefit of the pious in all coming ages. This its great end is answered by its being adopted as a constituent part of the sacred canon.—On *Neginoth*. בְּנִגְנוֹת *in, with, or on Neginoth*. This term is a derivative from נָגַן *to play upon the strings of a musical instrument*, as, 1 Sam. 16: 23, 'And it came to pass when the evil spirit was upon Saul that David took a harp, and *played with his hand* (וַיִּנֶּן בְּיָדוֹ).' 2 Kings 3: 15, 'But now bring me a *minstrel* (מִנְצֵן). And it came to pass, when the *minstrel played* (וַיִּנֶּן הַמִּנְצֵן), that the hand of the Lord came upon him.' Ps. 68: 25, 'The singers went before, the *players on harps* (נִגְנִיִּם) followed after.' The application of the noun, therefore, is natural and obvious to all kinds of *stringed instruments* in contradistinction to *wind instruments*, as Is. 38: 20, 'Therefore we will sing my songs to

the *stringed instruments* (וּנְגִינֹתַי נִנְיָן) all the days of our life, in the house of the Lord.'—As to the grammatical construction, Grier supposes that notwithstanding the interposition of the particle ב the phrase לְמַצֵּחַ בְּנִגְנוֹת is of the construct kind, in which the first noun is in regimen to the second, so as properly to demand the rendering, 'To the master of the stringed instruments,' parallel to which may be cited Judg. 8: 11, שׂוֹכְנֵי בְּאֶהָלִים *inhabitants in tents*, instead of שׂוֹכְנֵי אֶהָלִים *inhabitants of tents*. We prefer, however, to understand a word between them, as (נִנְיָן) לְמַנְצֵחַ *to the master (of the players) upon the stringed instruments*. As to the precise form of these instruments we know nothing certain. The matter is involved in the thickest shades of that darkness which envelopes so many of the subjects of antiquity.

[TO BE CONTINUED.]

NOTICES OF NEW PUBLICATIONS.

Novum Testamentum Graece. Post Ioh. Aug. Henr. Tittmannum, olim Prof. Lips. ad fidem optimorum Librorum secundis curis recognovit lectionumque varietatem notavit Augustus Hahn, in Acad. Vratisl. Prof. Editio Americana stereotypa, curante Edvardo Robinson, S. T. D. Neoboraci: Sumtibus et typis Leavitt et Trow. Bostoniae: Apud Crocker et Brewster. 1842. 12mo. pp. 508.

THE progress of the typographic art in our country is rapidly doing away that *desiderating* feeling, of which every scholar has often been conscious upon taking up an elegantly printed book from a European press, and contrasting it with the same work executed in the style which has heretofore been common among ourselves. Mr. Trow has shown, in the specimen before us, that we are not always to be distanced in this matter by our English, or French, or German rivals. The Leipsic edition of the Greek Testament, which is the basis of this, is a very beautiful book, but the edition before us is *in every respect equal to it*, and for clearness of type, snowy whiteness of paper, and general distinctness and finish of impression, we can scarcely imagine any thing more perfect.

But we have in this volume not only a very handsome, but also a very useful book. Titman's edition of the Greek Testament, revised by Hahn,


contains the results of all the later and more valuable criticism expended upon the text since the days of Griesbach. Its readings are of the highest authority, and the name of the American editor is a sufficient guaranty for the utmost accuracy of the printed page. The Prolegomena afford to the Biblical student a compend of the most desirable information relative to the manuscripts, versions, and other helps to the critical study of the New Testament; and for general convenience they have been translated by the editor into English. The work is on the whole invaluable, and to theological students indispensable. If for any thing we are grateful, it is for having lived to see this and several kindred works in Biblical literature put so widely within the reach of the students of revelation. We rejoice in it as an infallible presage for good to the cause of sacred letters, and consequently to the triumphs of inspired and saving truth among men.

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